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# THE Stellar Ray

THE NEWEST THOUGHT MAGAZINE IN THE LINE OF PROGRESS

VOL. XXIX. NO. 5.

NOVEMBER, 1912

PRICE 10 CENTS

Events are rapidly forming themselves in accordance with the new age that is dawning.

Governments and Creeds are crumbling and old landmarks will gradually be swept away with the oncoming tide of advancement. A new life is coming into society.

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# Science and Key of Life

## PLANETARY INFLUENCES

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Death hath no power the immortal soul to stay;  
That, when its present body turns to clay,  
Seeks a fresh home, and with unlesseened might  
Inspires a fresh frame with life and light.

—H. C. Hodges.




Life is real! life is earnest!  
And the grave is not its goal;  
Dust thou art, to dust returnest,  
Was not spoken of the soul.

H. W. Longfellow.



“TO have experienced, even for a fleeting moment the greater life; to have briefly cut away from one’s moorings in the world of sensation; to have attempted to gaze on the ineffable mystery of one’s own nature; to have been so near the door of knowledge that life itself is a sufficient preparation for entrance:

¶ This belongs to the powerful organisms that are capable of enjoying the highest and most intense pleasure, but these too are they whom pain visits and performs its mysterious service; they also suffer most as they enjoy the most.”



# THE STELLAR RAY

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## Editorial Department

### Importance of the Sense of Gratitude and How to Develop It.

To give out cheerful acknowledgment of benefits received, also of greatness and godness wherever it is due is but a normal mental quality and may be cultivated by all.

There are, however, human natures seemingly devoid of the so-called sense of gratitude. Their health is superb, their business activities meet with success; rare opportunities for acquiring knowledge and broad fields of usefulness open before them. The death angel passes by their doors nor even beckons to their nearest and dearest. Love and adulation attend their daily walks, the sting of adversity is unknown.

Strange as it may seem all or a part of these benefits are encompassed by the lives of human beings in which gratitude is an unknown quality, because it is undeveloped.

All creatures, even God's dumb animals are endowed with the faculty and its lack is justly condemned in rational beings.

Scientists assert that the absence of the leavening and sweetening element of gratitude, eventually causes the formation of an acrid poison in the system which deadens the spirituality. In fact the spiritual nature cannot thrive without this uplifting essence of life.

"On the spiritual plane ingratitude manifests in a manner similar to a repellant odor, which drives to the four winds of heaven those benign beings striving to cherish and strengthen the God-spark to a fruitful existence. Could your consciousness be awakened for but one instant of clear vision you

would be astounded to behold its de-vitalizing effect. Its corroding influence pollutes the well springs of happiness."

#### Benefits Derived.

To those who would find the higher life of awakened consciousness let it be understood that if the food shall be taken, with the mind uplifted to the great giver of the abundance of lucious and nutritious foods, all nourishment will taste better and assimilate thoroughly; this is but one way in which the awakened faculty of recognition bestows benefit.

Inhale deep breaths of earth's marvelous atmosphere in the same mental attitude and the blood will grow richer with life-giving qualities.

Note the myriad sources of sustenance of beauty and pleasure provided by a majesty of power beyond finite comprehension, and reverence will unfold its dormant cells, and thrill the consciousness.

Observe thoughtfully the companions and friends of your daily life. The tender regard or love light in their faces; the patience courage and strength which toils cheerfully for each other even to the sacrifice of life itself.

How paltry grows some petty grievance at the thought of what life would be without these dear ones and the heart swells with an inflowing tide of gratitude to the Creator of the beloved, of kinship and a world wide brotherhood.

#### An Occult Force.

There is an occult force in all uplifting qualities of mind which opens channels through which greater benefits may come pouring around the unfolding consciences; beware of closing them with the debris of indif-

ference or of fretful repining and fearful forebodings. When these baneful shadows draw near banish them at once by deep inhalations of God-like wisdom with which the atmosphere is impregnated. It will then appear that all is unchanged, the benefits remain just as they did before the shadows hovered near. And in time they will have no more effect than do those shadows appearing over a landscape when light clouds drift along in the sunlight.

Greet each day with gratitude for the breath of life, if for nothing more and the faculty will soon develop into a normal, healthy growth, attracting greater benefits, and happier conditions.

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All that binds the soul to the objective, the wheel of life, the cross of crucifixion, is desire and thought, for as we think, so likewise do we become, for if we think purely we shall become pure; if we think truth we shall become truthful; and if we think compassionately we shall become compassionate, for thought is the creative power, the working of the God within.

—"Science And Key Of Life."

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## Astral World a Counterpart of the Physical.

All physical atoms possess their astral envelopes, astral matter forming what may be termed the matrix of the physical, the physical being imbedded in the astral \* \* \*

If the reader will imagine the physical world to be annihilated he would still have a perfect copy of it in astral matter, so that intelligences who have passed from the physical form would really be unconscious of any difference in their surroundings as they would behold a counterpart of this physical life and naturally be-

lieve themselves to be still living in it.

Those who, after death, have wakened to consciousness in the lower planes of life will often be found in the condition described, not understanding the great change that has occurred. It is then that intelligences who have attained to higher planes of life and knowledge can find opportunities to reach down and assist the wanderer to a consciousness of his position in the life immortal.

Among those not conscious of the change termed death, many are actively engaged in maintaining their old ideas and customs that prevailed when in the physical. Take such countries as Africa, China, Russia etc., the atmosphere is filled with intelligences who have lived under crude customs and their influence affects to a great measure the material condition of those countries, retarding progress because both spirit and mortal are absorbed in the material plane of life, making it almost impossible for advanced intelligences to penetrate such conditions effectively.

—Science and Key of Life Vol. vii.

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## Reincarnation.

Let us consider for a moment the human kingdom. The divisions are quite distinctly marked, races, branch races and sub-races; in each branch race there are innumerable individualities, and in each individuality innumerable phases of character. Now consider for a moment if each individual took an incarnation for every such experience the number of re embodiments on the earth during one round alone would be beyond human calculation as we have learned there are seven such rounds on this chain of globes which only numbers one of the forty-nine in this solar system.

Thus it may be realized how impossible and improbable such conditions would be and how the failure in one

expression might create the very conditions essential to the attainment of knowledge; that is so-called failures for we well know that considered from the standpoint of higher wisdom, no earthly lesson can be failure except it be failure to comprehend sufficient to profit by the lesson given.

Judging from the standpoint of the reincarnantist it would be absolutely necessary to incarnate severally in Hindu, African, Chinese etc., in order to get hold of the salient characteristics of each, as for instance one could not obtain a European experience by being born a Chinaman or vice versa, while in the same nation there are so many varieties and species, that were the individual obliged to incarnate in each and every one in order to obtain these variously manifested characteristics there would be no ending.

There is no question that universal brotherhood must be created here on this earth in order to enable humanity to unfold its consciousness to a condition where love and sympathy will exist toward those who need aid, for we know that the more the sympathies are manifested the greater becomes the range of experience with which come knowledge, love, wisdom, until the individual becomes permeated with a feeling of universal sympathy and becomes absorbed into the law of harmony.

The difficulty has been and is today, individuals are ready to share each other's pleasures, but not their sorrows or pain, thus narrowing the range of experience, closing as it were the windows of the soul through which the bright rays of sympathy can enter, depriving themselves of the opportunity to do good and mitigate the sufferings of others.

It is not a question of whether the one benefited will appreciate, it is a matter of performing one's duty; and failing to do this offers a determined resistance to the natural law of love, until finally unable to sympathize with others, is really a pitiable con-

dition which must be worked out through a higher expression.

—Science and Key of Life.

Breath deep and hold this thought for a moment several times each day:

Holy Spirit, mysterious all pervading and mighty, guide my being into pathways for the best good of all.

All human activities consecrated thus are destined to become fruitful of the best results. Gradually as the sun's rays bring forth, bud, blossom and fruit in the vegetable world, and just as surely as spring time comes each year so follows the higher development of a life with the mind and purpose surcharged with this desire.

Do you desire to enjoy every day of your life now?

To keep well, and to grow fearless?

To have your life unfold to broader usefulness?

If so, there is a sure way to accomplish that desire and it is clearly shown in the concise simple inspired lesson called The Monea Lesson.

Although so simple and brief it never fails to awaken sleeping faculties which improve the health and entire life conditions when earnestly and reverently practiced.

To each new subscriber who asks for this marvelous little helper, when remitting the subscription price, the lesson will be sent free.

To those of our present subscribers who have not received this magical life message and will mention the desire to have it, when forwarding their renewals, it will also be sent free of cost.



## Stellar Science Department

Horoscope blanks and price lists will be forwarded upon request. Address Stellar Ray, Stellar Science Department, Detroit, Mich.

### Were You Born in the Sign Scorpio?

Henry Clay Hodges.

If you were born between October 23rd and November 22nd, the Sun was in the zodiacal sign Scorpio. This position of the Sun in a natal chart generally increases the vitality, but if the horoscope shows affliction there is a liability to an early and sudden death, and a death often occurs in the family near the birth of the native.

People born in this sign are inclined to make laws and insist that others shall live by them. Jealousy is a marked characteristic and when suspicion is aroused of wife or husband they are very liable to commit murder; for this reason parents in rearing children born in this sign should early instill into their minds the importance of restraining their tendency to govern others and overcoming their inclinations to suspicion. Heart disease is the only disease that the Scorpio constitution may be said to be liable to.

The first decante of Scorpio is governed by Mars and this nature is sure to be misunderstood by the practical people of the earth. They are quick tempered, known as the most irritable persons in the world. There is a life of constant worry and strife. They possess intuitive genius and should follow the crafts where they may apply their ingenuity.

The second decante, from the 30th of October to November 10th, is governed by the planet Jupiter, and those born at this time possess the occult, or psychic nature of Scorpio. They have a peculiar temperament, are not

easily understood, and are apt to go to extremes in their manner of living, either enjoying too great a luxury or becoming penurious; there is ever a contradictory influence at work, of rise and fall, which will be found according to the different aspects in each horoscope.

Among the natives of Scorpio are many of the greatest surgeons and chemists the world has ever known, who work for their love of destruction and reconstruction. These natives are usually most successful and are sought as the "great people" of their age. Theodore Roosevelt is a native of this sign.

Those born in the third decante, from the 10th to the 20th of November, possess the most lovable traits of the Scorpio nature, are the most successful in acquisition, but are free spenders, their hearts being easily touched by misery, pain and suffering.

While some of the characteristics above mentioned will be recognized as belonging to natives of the sign Scorpio, it must be remembered that the positions of the other planets at the time of birth tend to counteract or intensify the Sun's influence to a greater or less degree. For example, while the Sun is passing through the sign Scorpio, the Moon enters all of the signs (the position of the Moon in each nativity depends upon the date and hour of birth)—and the influence in each sign may be noted by the following:

The Sun in Scorpio, and the Moon in Aries; hard, positive, with physical and mental combativeness, should keep their wills under control of their reason, unless educated liable to de-

pravity, and should be taught the folly of jealousy; the Moon in Taurus softens the Scorpio nature, gives love of music and art, increases conjugality; Moon in Gemini, active in art and science, difficult to submit to poverty or work at physical labor, and if so, liable to extreme carelessness; Moon in Cancer, activity in financial matters, may lack practicability, desire for love and sympathy; Moon in Leo, infidelity in marriage, strong sex passions, apt to be dreamy; Moon in Virgo, active, positive, critical, fault-finding ostentatious, with intense passion; Moon in Libra, doubtful, scan and interrogate the future, have nobility of feeling, good judgment; Moon in Scorpio, independent, self-reliant, are clear and logical in the realms of the five senses, only difficult to form an acquaintance with; Moon in Sagittarius, hard, positive, rash in speech, sarcastic, require careful education and culture, sometimes insane with anger; Moon in Capricorn, aristocratic, fond of external display, best suited to government employ, proud, prodigal, cling to set rules, cautious; Moon in Aquarius, conservative, good judges of human nature, have extreme regard for public opinion, oftentimes fail through desire to excel in display; Moon in Pisces, restless, studious, with desire for education and literary attainments, nervous.

### Scorpio.

By Dr. Geo. W. Carey.

Oct. 23—Nov. 22.

#### Calcarea Sulphate.

This can be obtained by precipitating a solution of calcium chloride with dilute sulphuric acid. After evaporation the powder should be triturated with sugar of milk to 3d, X, potency before taken internally as coarser preparations can not be taken up by mucus membrane absorbents and carried into the circulatory system.

Sulphate of lime is found in all vege-

tables, fruits and grains in very fine particles and can therefore be used in blood and tissue. Its chief office is to clean out any decaying or vitiated organic matter (called heteroplasm by Virchow) in the glands or interstices of tissue; to cause the infiltrated parts to discharge their contents readily, and eliminate disintegrating organic matter so that it may not, by slow decay and fermentation, break down cells of healthy tissue. The union of lime sulphate with oil, albumen, fibrine, forms epithelial cells, that means the cellular structure or tissue near the surface of the body.

Epithelia means upon, over or covering. A deficiency of the Scorpio salt causes a breakdown of epithelial tissue and forms the exudation called pus, which must be thrown out through a natural or artificial outlet.

The third stage of all colds, catarrh, lung troubles, boils, carbuncles, ulcers or abscesses shows a lack of proper balance of this lime salt.

Silica hastens the process of supuration in a natural manner, while calcium sulphate closes up the process by building healthy tissue after the discharge of dead matter.

Albuminous, oily, fibrinous or watery exudations indicate deficiencies in other cell-salts.

Calcarea Sulphate corresponds with the zodiacal sign Scorpio. Persons born between dates October 23rd and November 22nd possess a high magnetic vibration caused by influence of Sun on the blood at that particular angle.

Scorpio people possess "hidden fire" and qualities that do not manifest until the native has passed through adversity, and endured many trials and tribulations. So, their salt in natural state, before the transmuted (water) has been added is of little use; but when lime meets water and sulphur the Alchemy of Chemistry operates and produces plaster of paris, a sub-

stance of great use in arts and sciences. Thus does adversity—water being adverse to dry lime; and the trials of chemicalization perfect the "White Stone" as Adversity changes the Scorpion to "White Eagle." Scorpio is a water sign governed by Mars, a fiery angel (or angle) and these people must be careful and not allow too much steam.

Gems: Topaz and malachite.

Astral Colors: Golden brown and black.

In Bible Alchemy, Scorpio represents Simeon, the second son of Jacob, and means "Hears and is heard."

In the Symbolism of New Testament, Scorpio corresponds with the disciple Andrew—meaning ascension or transmutation.

## Cause of the Great Revolution

Dr. Geo. W. Carey,

525 California St., Los Angeles, Calif.

It is claimed by astrologers that the present upheavals along social, financial, industrial, religious and scientific lines are due to planetary influences.

The great planet Uranus, from the Greek Ouranos, meaning "Son of Heaven," entered the Zodiacal Sign Aquarius February 15th of this year. Aquarius, the water bearer, symbolized by a man carrying a watering pot, is known as the "Human Sign," or the "Son of Man."

According to astrology, Uranus is the planet of democracy or brotherhood, and its advent into man is stirring the depths of human life. Modern astrologers believe that the Bible contains many astrological allegories as well as frequent direct statements in regard to the influence of the planets. For instance, the beautiful 19th Psalm: "The heavens declare the glory of God \* \* \* There is no speech nor language where their voice is not heard. Their line is gone out through the whole earth."

Angle means a line, thus we call a fisherman an angler, because he casts a line. It is claimed by students of the Jewish Cabala that the word angel is a personification of angle,—line or influence, and that in the 18th Chapter of Revelations the "Angel coming down out of heaven" is the angel or influence of some great planet. The word Babylon is derived from Babel i. e. confusion, and may mean the overthrow of the present competitive system, and the establishing of a co-operative commonwealth.

The 11th verse of the Chapter mentioned above reads as follows: "And the merchants of the earth shall weep and mourn for no man buyeth their merchandise any more."

The whole chapter is certainly very interesting and as a figurative or symbolical prose poem it is without a parallel in all literature.

## Curability of Disease.

By W. S. Ensign, Battle Creek, Mich.

When a doctor tells a patient that a disease is incurable, he speaks for himself and his particular school of medicine only. It is his personal opinion, based upon the experience and resources of the particular school he has been educated in, and nothing

else. And the combined opinions of two or more doctors of the same school would not be more conclusive, nor add weight to the opinion, as they all draw their information from the same fount.

Not one doctor in 5,000 knows anything about a rival school of medicine. Indeed, it is a source of self-satisfaction to the ordinary doctor to not know anything outside of his own

school. If a student enters an allopathic medical college he is taught to deride and belittle homeopaths, eclectics, and all other systems of medicine. It is heresy for this student to read the literature of other schools, or to investigate their teachings, theories or principles. He is taught to sneer at all ideas other than those not read or listen to reports of cures taught in allopathic colleges. He will not listen to reports of cures by rival schools. Hence, when he tells you that a disease is incurable, he believes it, and it is true as far as his abilities go, but no farther. It is quite probable that the disease is really curable through other systems.

For an example, Bright's disease is considered incurable by allopaths, while homeopathic literature contains records of thousands of cures. Syphilis is an incurable disease according to allopathy; homeopathy records thousands of cures. In Hering's Guiding Symptoms, Vol. 5, under *Cuprum Sulphuricum*, fifty cures of syphilis are recorded, the salt being used internally and in potency. This salt is a Biochemic remedy, and we have proved its efficiency many times in this disease. Many cures of tuberculosis are also reported in homeopathic literature; none in allopathic. An immense fund for combatting the "white plague" is being used, but the people who are using the money never dream of even investigating homeopathic or biochemic practices or successes. They are pounding along the old beaten path, which is strewn with the bones of victims, saving none and torturing many.

It is an astonishing thing that intelligent people should be so bound down by custom, habit and prejudice that they will not even take cognizance of facts produced by their own experience, but will send their dearest and best on the same old road to destruction, knowing that death lies at the end, and without any effort to

find another way—one leading to health.

So, we say to the lay brother: When your physician tells you that a disease is incurable, it is the part of wisdom to change doctors, and probably systems of treatment. Do not accept such a statement as final until you have laid aside the prejudices of early teachings and made some sort of an investigation. It is manifest folly to remain under treatment of a system which promises nothing but a funeral.

#### Operations Do Not Cure Disease.

And, we wish to give you another cue for changing doctors and systems: When your doctor says that an operation is imperatively necessary, or that it is the only chance of recovery, step to the telephone and call up another kind of doctor.

An operation does not cure anything, and it is positively and absolutely unnecessary in any case of disease. In cases of accident, in traumatism, a surgeon is needed, but in disease conditions he is a danger and a menace to life and health. The best a surgeon can do is to remove organs and tissues and the products of disease—not the disease itself. The latter is aggravated and often becomes incurable because of the injury. "Operating" for all manner of conditions has become a positive craze, without any sense or reason except that it is a profitable business.

Dr. John N. Mackenzie, professor in Johns Hopkins University, in an article called "The Massacre of the Tonsils," published in the *Maryland Medical Journal*, calls a halt on the removal of the tonsils, declaring that the results are alarming and such operations unjustifiable. Such operations do not cure tonsillitis, for the throat will continue to present all the features of tonsillitis; or, if the disturbance there ceases, graver conditions in other organs and tissues promptly follow. This is the invariable rule where operations are performed.

"Removing a cancer" through sur-

gery is simply removing the product of a cancer, and not the cancer cause which always remains behind and will reproduce the former condition, in a worse form. Removing organs which are considered unnecessary simply because their removal does not cause immediate death, is idiotic. The organs were placed in the system by a wise Creator, and all have their part to perform in life and to preserve health.

Medicine is in the same class with religion and politics. Only very advanced people make any progress in either. A man votes the Republican or Democratic ticket, as a rule, because his father happened to have received the prejudice as an inheritance and transmitted it on in turn. A man is a Catholic or a Protestant by accident of birth, and he rarely makes any change.

#### Prejudice Is Killing Millions.

Now when you see a Democrat eagerly reading Republican literature, or vice versa; or a Catholic reading Protestant literature, or vice versa; each with the earnest desire to arrive at the truth, you will see Allopaths reading Homeopathic literature and earnestly striving to attain the real

truth. Of course, there are notable exceptions, and it is possible that changes in medicine, owing to the physical effects, will be more rapid, but progress is necessarily retarded from the same cause—Prejudice. It is killing millions every year.

Most of the energy devoted to the improvement of medicine is misdirected. The basis of an experiment being incorrect, the result must be incorrect.

Millions of dollars are being expended every year in wild experiments along lines which have been unfruitful always, and always must be.

Instead of studying Nature's laws, and acting in harmony with them in restoring human health, the old plan of stimulating jaded and diseased organs to force action is resorted to. The result is inevitable—further decay and death.

The only hope for improvement lies in a departure from practices which have always yielded failures, and which promise nothing but failure.

We earnestly urge all doctors to investigate Biochemistry fully, and assure them that they will find this system the most scientific and the most satisfactory, yielding results heretofore considered impossible.

### Drugless Practitioners in Convention.

A National Association is formed and all schools unite for mutual uplift and portection.

Seldom has a more enthusiastic convention been held in Atlantic City, than was the first annual gathering of the National Association of drugless practitioners, which closed its sessions on Saturday evening, Aug. 31.

The activity manifested seemed to indicate the beginning of a new era in the work of drugless therapy and that greater efforts would now be put

forth in the conducting of research work in combating diseases and abnormal conditions of the human body, without the use of medicines, than ever before.

Discussions of great interest to every drugless practitioner took place, among those who spoke being Dr. W. Wallace Fritz, of Philadelphia, dean of the American College of neuro-pathy; Dr. Eugene Christian, expert on food chemistry, of New York; Rr. Benedict Lust, of New York; president of the American School of Naturopathy; Dr. J. Lambert Disney, president International Drugless Health Institute of Philadelphia, and Jamesburg, N. J.;

Prof. H. N. D. Parker, of Washington, D. C.; Dr. H. H. Babb, president Pennsylvania Association of Naturopaths; Dr. B. Elba DeLaney, Electrotherapeutical Association; Dr. Louis Kobel, of New York; Dr. Geo. F. Applegate, of Trenton, N. J.; Drs. Joshua Lake, Wm. J. Dana, G. W. Walters, Jr., and J. W. Kinsey, all of Philadelphia.

Expressions of approval and valuable suggestions were also listened to from Dr. B. J. Palmer, Palmer College of Chiropractic, Davenport, Iowa; Dr. W. Ebert Loucke, of York, Pa.; Dr. C. C. Moyers, Universal Chiropractic College of Davenport, Iowa; Prof. Jos. F. Barth, of Pittsburgh; Dr. M. J. Briggs, of Binghamton, N. Y.; Dr. W. H. Vawter, of Denver, Colo.; Dr. Harley Stamp, of Magnolia, Mass., and many others.

Practically every method of drugless therapy was represented and the keynote of the convention was "unity," backed by mutual help and protection. Applications for membership have been received from almost every state.

A resolution was passed making the membership fee for a limited time the small amount of \$5, which will accord the member the full privileges of the association, which will take an active part in legislative affairs and provide for the protection of its members against unjust prosecution.

The following officers were elected for the ensuing year: President, Dr. W. Wallace Fritz, 1600 Summer street, Philadelphia; vice presidents to be selected from the officers and faculty of the various colleges and schools teaching drugless therapy; secretary-Treasurer, Dr. B. E. Delaney, 5831 Haverford avenue, Philadelphia. Directors: Drs. J. L. Disney, Joshua Lake, H. H. Babb, Geo. F. Applegate, and W. J. Dana.

As early as possible representatives will be appointed in each state, who will have charge of the association work under the direction of the presi-

dent; these representatives will work with the state legislative and protective committees.

The next convention will be held in Chicago during the month of August, 1913.

Full information regarding this association, with application blanks, may be had by addressing the secretary.

### The Detroit Convention.

At the last convention of the National New Thought Alliance, held in Los Angeles, June 25th to 30th, 1912, a resolution was adopted placing the next Convention at Detroit. The date has not yet been fixed, but the sense of the Convention as expressed in the resolution was that it should be some time in May. A number of other cities were candidates for the meeting including St. Louis, Atlanta, New York and, I think, Chicago and St. Paul. At least there were one or two others. There was also an invitation from London, England, which asked for the Convention to be held there in February. Despite all these invitations, Detroit was selected. The hope of all present was that the gathering there should be the best in the history of the Alliance so that it might properly lead up to two world's conventions which are planned for the following two years; one to be held in London in 1914 and the other at San Francisco during the Panama Exposition in 1915.

To make the Detroit Convention the success it should be, in keeping with this inspiring program, it will be necessary that we get to work early and rouse an enthusiasm for the Convention in every New Thought and kindred Center in the land.

The Los Angeles Convention was altogether the best held up to this time. In fact, these annual gatherings of advanced thought forces have been improving from year to year. In 1910

our Convention was held in New York City, filling Carnegie Lyceum and the Republic, then the Belasco, Theatre. Delegates were present from as far south as Richmond and as far west as Denver. The Omaha Convention held in 1911 continued for an entire week and had representatives present from about twenty states. While the local attendance was not as large as at New York, there was a splendid spirit in the gathering and a program of work was adopted that promised much for the future. This gathering was especially helpful in that it made the Alliance truly a national organization. Prior to that time, all the Conventions, with the exception of one at Cincinnati, had been held in the East.

Still better was the Los Angeles Convention, since it made the work even yet more truly national and paved the way for extending it into the international field. With such beginnings, the officers of the Alliance feel encouraged to believe that the work will become greater than any of us had dared to dream. In the Detroit Convention it is our hope every the Centers in Canada, and to give Center in the land represented, also us had dared to dream. In the De-the New Thought an impetus such as it has not before known.

The National New Thought Alliance, it may be well to explain at this point, was organized by Dr. Charles Brodie Patterson who was its first President. Succeeding him was Dr. R. Heber Newton who was the head of the movement at the time of the Convention held at St. Louis during the Louisiana Purchase Exposition. At that time, unfortunately, a division occurred, the western members of the body seceding and organizing what was known as The World's New Thought Federation. This continued two or three years when it disbanded. In the meantime, the National New Thought Alliance had continued in

the East, holding conventions in Boston, Washington and other seaport cities. With the disappearance of the Western body the Alliance again became the one national organization and now that it has again extended its work into the West, the old division has fortunately entirely disappeared and we are once more thoroughly united.

The very name "Alliance" suggests the character of the organization. In fact, it is not an organization at all in the old sense, but is simply the co-operation of allied Centers in a common work. Our motto is "Union for propaganda and fellowship." We have no creed. Indeed, we do not feel that it is legitimate for an association to bind its members by a creed. An organization has no belief, or rather, it has as many beliefs as it contains members. Only an individual believes. In an organization individuals band themselves together not to believe something or to limit each other in the matter of belief, but rather to accomplish certain purposes. This is a legitimate field of work for an association and it is on this principle that the Alliance works. Each individual and each Center has the same liberty as before. Indeed, it is our object to stimulate the work of the individual center.

On this new plan of organization we wish the co-operation of every New Thought and kindred Center in the land. As President of the Alliance, I should like to hear from one or more members of each of these Centers. To carry out the program we have in view, and to make of the Detroit Convention the great success that it should be, will require not only funds, but hearty co-operation, helpful suggestions and constructive thought. The temporary headquarters have been established at 320 Fifth Avenue, New York City, and mail directed to myself or the Treasurer, Mr. Walter



Weston, will reach us at that address.

The watchword of New Thought is "unity." Let us practice that unity among ourselves. The whole world is waiting for our message and we can only give it by banding ourselves to-

gether in a national and ultimately in a world-wide work. Perfect individual expression must include brotherhood. That is needed to complete it. Have we not reached the stage in New Thought work when we must have brotherhood and co-operation,

—J. A. EDGERTON.

## Psychic Research

### Sir Oliver Lodge Doubts the Probability of Artificial Life.

London, October 18.—Sir Oliver Lodge, the noted scientist, and president of the University of Birmingham, in his Bacquerel lecture today dealt with the recent discussion on the origin of life which was started by Prof. Schaefer's presidential address to the British Association for the Advancement of Science.

Speaking of the construction of living matter out of artificially combined materials, Sir Oliver said:

"It may be impossible, but the attempt is a legitimate one. No one can positively say it will never be successful."

The lecturer, however, pointed out one of the difficulties in the way of the fulfillment of the dream that life may come from a laboratory created substance. Life, he said, demands energy for its peculiar manifestations. Energy is like gunpowder; life is like the trigger-puller that makes the gunpowder work. Life is probably something altogether at control, not a force but something that directs forces and incidentally controls matter.

"Those who say that life cannot guide material processes, unless life itself is a form of energy (which is false—man is not a form of en-

ergy) and those who hold that life cannot act at all unless energy is at its disposal (which is certainly true) forget the spontaneous activity of complex organized molecules and forget the disintegration manifested by radio activity," said Prof. Lodge. "Energy is not a guiding or controlling entity at all, it is a thing to be guided. Energy by itself is as blind and blundering as a house afire or a driverless motor car."

### Singing Heard at Time of Death.

Arthur Lovell.

Sir—There have been recorded fairly numerous instances of singing heard in or near rooms and houses in which physical dissolution is taking place. I send you an instance which has just reached me from one of my pupils—the daughter of a Scotch clergyman. Here are the extracts from her letter, which was written, as anyone can observe, not with a view to publication, but in a conversational style, recording incidentally an occurrence which she had not heard of before.

"My father died three weeks ago. I think you may be interested in a little incident at the end; it may be a fairly common occurrence, but I have never heard of it before.

"He had a brain lesion three months previously, and for the rest of the time he could not speak, and beyond remarkably acute observation and rec-



ognition his intellect seemed entirely dormant. He died in the early morning, and I am very sorry I was not there, but as there was no hope of recovery of consciousness, my mother did not send for me.

"This was what happened. At two a. m. the last rattle began; at 2:02 (my mother looked at the clock), there came from outside the window (upstairs) the most wonderful singing. Her first association was that of a boy she had heard in St. Paul's many years ago, where the sound seemed to come from and go to a rarer air—only in this case there was harmony as well as melody—three or four voices joyful, triumphant. This lasted for eight minutes—until 2:10, when the music gradually died away, and he passed with it—then silence that could be felt.

"I shouldn't think this worth repeating had my mother's been the only evidence, for it would be quite conceivable that in the tension of the moment she might have seemed to hear what ear had not heard. Our nurse was present also, however—typically hard-headed and Scotch of the J. M. Barrie type—had faced death scores of times, when told of the Titanic disaster, fairly chuckled and said, 'Eh me—what a droonin.' She is also slightly deaf. After all was over she suddenly said to my mother (who had not meant to speak of it): 'You heard the angels singing. I know you did. I saw you look round to the window twice. Not the angels? Why, what then? I've heard it said they are heard when very good people pass, but I never heard it myself before.' It seems to me that this witness, she being quite an outsider, constitutes quite good evidence that—whatever the source—the sound materialized so far. A purely physical origin was impossible owing to the time of night—our locality—no houses in front, just garden and fields. Also, it did not come from the level of the ground, but opposite the window in the air. It was Whit-Sunday morning.

"My father had a sort of clairvoy-

ant faculty, I believe, although the terminology of the occult was unknown to him. Some years ago my younger sister was operated on for appendicitis, and seemed to be progressing favorably, but my father dreamt that, in obedience to a knock at the window, he got out of bed, when he saw a man in uniform who pointed to a white coffin on the lawn. He did not tell his dream to any of us, nor when my sister died did he have anything to do at all with the funeral arrangements. But my mother was most particular about the white coffin; also the day being perfect, and those present being by far too many to go into the house—the service was held on the lawn.

"He dreamt once that a man in a position of trust had a torn coat on, and he knew that something unpleasant would transpire about him. The next day he heard that this man had opened a letter left at his office by mistake, and made use of information therein—and this coming out, he had to make full and public apology. Many other dreams of a like nature were experienced by him."

The above extracts speak for themselves, and furnish an absolutely authenticated instance of the working of unseen forces in and around the human personality.

—Light, London, Eng.

## Sometime You May Know.

Charles H. Meiers.

Because some men have proven false,  
You need not think that all are so;  
For I could show you honest men  
In that small group of those I know.

Because the sky of Life is dark  
Today, let not your hope depart.  
You need not think that happiness  
Will never come into your heart.

Because some prayer of yours is still  
Unanswered, you need not be sad,  
Nor lose your faith in prayer. Some-  
time,  
You may know why; and then be  
glad.

# Wonders of the Human Body

Geo. W. Carey.

The following extracts from Dr. Carey's booklet are not only broadly instructive, but tend to awaken a realization of the marvelous mechanism of the human body and to inspire the mind to recognize the higher responsibility and broader possibilities of existence here and now in these "holy temples."—Ed.

"No wonder that Seers and Alchemists of old declared that "your bodies are the temple of the living God and the kingdom of Heaven is within you."

At maturity the human skeleton contains about 165 bones so delicately and perfectly adjusted that science has despaired of ever imitating it. The muscles are about 500 in number, length of alimentary canal, 32 ft.: Amount of blood in average sized adult, 30 pounds, or one-fifth the weight of the body.

The heart is six inches in length and four inches in diameter and beats seventy times per minute, 36,720,000 per year. At each beat  $2\frac{1}{2}$  ounces of blood are thrown out of it, 175 ounces per minute, 656 pounds every hour or about 8 tons per day.

We breathe on an average 1200 breaths per hour, and inhale 600 gallons of air, or 24,000 gallons daily.

The aggregate surface of air cells of the lungs exceed 20,000 square inches in area; nearly equal to that of a room twelve feet square. \* \* \* \* The nerves together with their branches and minute ramifications, probably exceed ten millions in number, forming a body guard outnumbering the mightiest army ever marshaled.

The skin is composed of 3 layers and varies from  $\frac{1}{8}$  to  $\frac{1}{4}$  of an inch in thickness.

The average area of skin is estimated to be 2,000 square inches. The atmospheric pressure, being 14 pounds to the square inch a person of medium size is subject to a pressure of 40,000 pounds.

\*Each square inch of skin contains 3,500 sweat tubes or perspiratory pores (each of which may be likened to be a little drain tile)  $\frac{1}{4}$  of an inch in length, making an aggregate length of the entire surface of the body 201,166 feet or a tile draining the body nearly 40 miles in length.

There is not known in all the realms of architecture or mechanics one little device which is not found in the human organism.

The pulley, the lever, the inclined plane, the hinge, the "Universal Joint" tubes and trap doors; the scissors, grind-stone, whip, arch, girders, filters, valves, bellows, pump, camera, aeolian harp; irrigation plant, telephone stations and systems, all these and a hundred other devices which man thinks he has invented, but which have only been telegraphed to the brain from the Solar Plexus (cosmic center) and crudely copied or manifested on the objective canvas.

No arch ever made by man is as perfect as the arch formed by the upper ends of the two legs and the pelvis to support the weight of the trunk. No palace or cathedral ever built has been provided with such a perfect system of arches and girders.

No waterway on earth is so complete, commodious or so popular as that wonderful river of life "The Stream of Blood". The violin, the trumpet, the harp, grand organ and all other musical instruments are mere counterfeits of the human voice.

Man has tried in vain to duplicate the hinges of the knee, elbow, fingers and toes, although they are parts of his own body.

The human body is an epitome of the universe; and when man turns the mighty searchlight of reason and investigation within, that he has so long used without, the new Heaven and earth will appear. \* \* \* \* \*

Walt Whitman says "Welcome every organ and attribute of me and of any man hearty and clean, not an inch, not a particle of an inch, is vile, and none shall be less familiar than the rest.

"Divine am I, inside and out and I make holy what ever I touch or am touched from.

"I say no man has ever yet been half devout enough: None has even yet adored or worshipped half enough: None has begun to think how divine he himself is, and how certain the future is."

The nerves of the human body constitute the "Tree of Life" with its leaves of healing. The flowing waters of the Rivers of Life are the veins and arteries through which sweep the red magnetic currents of love—of spirit made visible.

Behold the divine telegraph system, the million nerve wires running throughout the wondrous temple, the temple not made with hands, the temple made "without sound of saw or hammer". \* \* \* \* \*  
In every brain there are dormant cells waiting for the "coming" of the bridegroom, the vibration of the air age (the christ) that will resurrect them and set them to work in the New Kingdom. Every where we have evidence of the awakening of dormant brain cells.

Much if not all spiritual phenomena, multiple personality, mental telepathy and kindred manifestations are explainable upon the hypothesis of the possibility of awakening and bringing into use of dormant brain cells.

No man was ever able to feebly

try to explain the marvel of the human eye or the miracle of seeing.

The ear is a colossal mystery, and the phenomena of sound is a secret recorded in the Holy of Holies of the Infinite mind. And what is mind? We know absolutely nothing about it. \* \* \* \* \* And last, but not least comes speech, the word that was in the beginning".

God certainly bankrupted his Infinite series of miracles when he gave the power of speech to man! \* \* \* \* \* And now soul realizes the meaning of the "Day of Judgement". It realizes that Judgment means understanding, hence the ability to judge. The soul then judges correctly, for it sees the Wisdom of Infinite Life in all men, in all things, all events and all environments. \* \* \* \* \*

Let man stand upright and splendid,

Let woman look up from the sod;

For the days of our bondage are ended

And we are at one with God.

## Thalia's Success.

Mabel Gifford Shine.

Four bright ones in the Land-of-Just-Beyond were working busily and happily. It was my privilege to walk there and observe them. They were working busily and happily as I approached. By their fingers I could tell that they were busy, by their smiles I could tell that they were happy.

I was invisible to them, for I stood closer and they looked at the place where I stood, and did not see me. I addressed them and they did not hear. It appeared that it was for me to observe them and receive instruction in this silent way. I did not know then, but I learned later, that my visible presence and my inevitable questions would have hindered their work, and what they were doing was of great importance.

It was given to me to hear as well as to see. They were weaving what looked to me like rainbows. "Some

more of the blue," said one. The voice was so musical it was as if she sang it. "This dear soul must have a great deal of the blue to strengthen her and clear her vision. She is one who must understand."

"Yes," smiled another, "by the things she sees she is able to believe in the things she does not see."

"Yes," said a third, "she sees that it is the law of life working, and if it is working in what she sees, it is always working; so it must be the same at all times. That is her comfort and her fortress of strength."

Something drew my eyes downward, and there I saw in a tiny room, that was poor, and almost bare of furniture, a young woman. She was looking straight before her with a blank expression as of one who had lost all, and had no hope.

"Such a dismal failure; such a complete failure," she sighed.

"Such a splendid success!" chorused the bright Ones.

The woman sat up a little straighter; I could see that her mind was so crowded with her unhappy thoughts that the din of them almost drowned the music of her invisible companions. But a soft echo trembled there and caught her attention. She listened to it. "Yes," she mused, "everything might be worse; I suppose it is my duty to be thankful that things are not worse. I have youth and health, and I can paint cards and booklets, and exist; but who wants to just exist?"

She listened again; "I ought to be thankful that I can exist, and have no spectre of starvation staring at me, as they tell me many have. Ugh! who would want to live?"

And one of the Bright Ones sang, "Dear heart, living is not for what we gain from the earth's people—the treasures of the world."

"I know," she sighed again, "life is for growth; that is the all-important thing—that our souls grow and do not become stunted and shriveled. But why need the growing be so painful

and cold? The rose that grows in a favored spot develops gloriously, while the rose that grows under adverse conditions is stunted and pale, and worm-eaten."

"Ah," whispered the One who had called for more blue, "you see only the body of the roses; the rose that grows comfortably, grows it knows not how, it is sweet and tender, like a babe; the rose that grows amid hardships, has a poor garment, but it develops sweetness and strength and power. It knows by what steps it has climbed. The one develops a beautiful garment, the other a beautiful soul; the one is transient, the other immortal. One feeds on the dust of the earth the other on life."

The young woman was thoughtful for a long time, and all the while the Bright Ones kept on weaving. "More rose color," said one, "she is lonely and cold. She thinks too much; she needs objective demonstration; bring her closer to human love."

"What I wish, and what I think is that the ideal life," murmured the woman, "is the soul growth by a beautiful unfolding, instead of these ghastly windings and desert spaces. I want to grow, yes, even more than to be a worldly success, but I want to grow by happy ways, to be a success by my growth, putting it into my work. It is this that I cannot do. I cannot try to be great except by giving my soul form, and the picturing is beyond me. Yet Eleanor Makins has no soul that is visible to anyone, and yet she can picture soul, and get credit for picturing it as though it was her own. They say you must have soul to picture it by hand or voice, but it is a lie."

"It is true," was the reply floated into her mind, "one is it, and one is a picture of it, and imitation of the real; yet it is possible to be both."

"I believe it, I have always believed it, but I have failed to prove it. This is what I wish to do, and I do not want

success unless I can bring it in this way. Now I have failed and I cannot see anything else to do."

"Work less by method, and the teachings you have received, and fix your mind on the inner vision. All you have learned is a foundation for your creations. You have made a mistake of holding your mind on the foundation. Nothing would ever be built if all did that. Your friend has the gift of imitation; you have the gift of creation. Think less, and commune more. Be fearless and paint that which you see. The vision is always true."

The young woman sat upright, her eyes aglow. "I wonder," she said, "why I have not thought of these things before. I see now why my work was stiff and dead; I worked by rule; my wings were tied down. I dared not paint as I saw the vision. I can work now, I can work."

She sprang up to seize a brush, when there was a low knock at her door. "Come in Thalia," she called, kindly, and a tender smile broke over her face.

Gently, the door swung open, as though some one feared to cross the threshold. A little dwarf figure stole in, whether child or woman it were hard to tell. The face was plain as to features, but sweet with love-light shining out from within. "I know I should not come at this time of night," but I thought when I was here this afternoon that you were unhappy. I couldn't stay away." The voice was timid, the eyes appealing. "I don't know what good I can do by coming, but I had to come."

The young woman held out her arms, and the little dwarf came to her, with this assurance of welcome. "Oh, Miss Rosa," let me do something for you."

Miss Rosa's arms coiled tightly about the little form; "I know what you mean; you have heard what has happened to me; you know that I

have failed; you want to comfort me. You are comforting me this very minute; just to feel you close to me comforts me through and through.

"I believe, Thalia, that it is your thinking of me that brought me some wonderful new ideas tonight. I was giving up for good and all, but I will go on. Thalia, did all the others pay you today?"

"No, Miss Rosa; they said like you, that they did not have it. Times are hard."

"All of them?"

"Yes, Miss Rosa."

Thalia, I will tell you something—you are not to call me "Miss Rosa" any more; you are to say Sister Rosa."

The child-face was raised to her companion's adoringly.

"Now Sister Thalia tell me if you have had any supper tonight."

She shook her head.

"Neither have I. And I had no dinner I did not want it. I was all choked up. Now we will go out together and get something and you shall fix it while I pick up some mending for you to do next week. I never supposed all of them would fail you."

"We need some more yellow." I was startled at the voice. I had become so absorbed that I had forgotten the Bright Ones. "She has truth and love, and now needs wisdom to use these rightly."

Thalia was clearing the table after the lunch; she paused before a tall canvas; looking up at it she stretched out her arms and cried, "Oh if I could only be an artist; if I only could."

Miss Rosa turned and regarded her with wonderment. "I never thought she began, then forgot to finish her sentence; Thalia, as she stood there looked like a part of the canvas, "I have it, said Miss Rosa to herself, "I will paint Thalia." She gazed at her steadfastly, taking in every detail of the glowing face, the supplicating

arms, the tiny figure. "If I can catch the experssion" she thought, "I believe I can paint a picture worth while."

"Thalia, if you will stand before the canvas every day for five minutes, you will become an artist."

Every day thereafter Thalia took her station before the tall canvas, and she never noticed that a second canvas had been placed over the first one.

At the art exhibition a month later, the picture with the title, "The Soul of Art," took the prize. A thousand art lovers paused before it and read the artist's name—"Rosa Breme," and said, "A future for her." And Eleanor Makins stood before the picture every day and tried to catch the elusive something in the child-woman's face that touched all hearts.

Eleanor recognized the likeness to Thalia; "Whoever would have thought of that dwarf being an artist's inspiration?" she mused, "but where did she get that expression, she looks so blissful, yet I want to cry every time I look at it".

"Thalia," said Miss Rosa, the day after the awarding of the prize, "you are an artist now."

"I am an artist, Sister Rosa?"

"Yes; I told you you would become an artist if you stood before the canvas. Each day you made the picture and I copied it. The real artists are those who make the pictures, all the others can only copy. We can copy the bodies and souls of things."

"I have prayed, ever since I came here to mend for you people, that I might be an artist, and all the time I was one and did not know it," smiled Thalia. "Now I will have to try to be a copyist for I can't get over the wanting to paint. And may be you will make a real picture of yourself some day for me to copy."

"I will begin teaching you tomorrow," said Miss Rosa.

"Some green now, to bind all into

harmony," came softly from the group of Bright Ones.

I returned to earth comforted. I had failed; now I took up again the life I had scorned, and found that it had become beautiful, and that I could go on.

## Porpoise and Man.

The following narrative of an event that occurred in a "highly civilized" (?) community was clipped from a Los Angeles, Calif., paper:

### Polpoise Battles With a Man in Surf to Save its Mate—Finally Clings to Captive's Tail Until Dragged to Water's Edge.

"Playa Del Rey, April 5.—Probably the only porpoise ever captured alive on this bay was taken from the surf at Playa Del Rey about 8 o'clock this morning by John H. Green and H. E. Gibson. In the attempt to haul the big fish ashore by means of a lasso, Green, who waded out into the breakers, narrowly escaped being killed by a second large porpoise which put up a desperate fight in an endeavor to free its captive mate.

The two porpoises had been disporting in the shallow water and Green wading out into the surf, succeeded in tying the rope about the body of one of them.

The second porpoise which had at first swam seaward, returned to the aid of its mate, and in an endeavor to strike Green, jumped full ten feet out of the water, according to the statement of those who witnessed the battle. Thrashing the water in rage, it then took the captive porpoise's tail in its mouth and attempted to swim seaward. It allowed itself to be dragged in close to the water's edge before relinquishing its hold."

O, the pity! O, the shame!

Was this inhabitant of the sea work-

ing out its Karma? Had the porpoise suggested evil? Did it reap as it had sown? Was its fate the "result of wrong thinking?"

It is simply beyond belief that anyone could write the history of such a shameless outrage and not express horror of the cowardly, heartless transaction. Had the porpoise killed the man, there would have been mourning at Playa Dey Rey; but there is no mourning, among men, because a harmless, inoffensive porpoise has been wantonly murdered. Murdered deliberately with "malice afore thought." "Murder in the first degree your honor."

Has anyone taken the pains to seek out the mate of the murdered inhabitant of the Pacific Sea and try by some subtle psychometry to ascertain if it mourns for the companion undone by the civilizee—the "Harpy of the shore."

And man boasts that he is the highest expression of life on this planet. I wonder what kind of a thing the lowest expression is. But maybe goodness, kindness and justice moves in inverse ratio to progression. Maybe progression makes its creatures devils, a la man. Maybe the higher forms of life are cruel for the sake of cruelty—fiendish for the pleasure it gives them to be fiends.

Few, if any of the so-called lower forms of life kill for the simple love of killing. Men kill for the love of it and boast of the bloody deed. Children hear tales of the chase, the desperate encounter, the death, and thus a desire to kill something is born and weak-minded parents yield to the children's demand for a dog and a gun.

When will savagery die in the heart of dwellers on earth? When will the vibrations of love touch the brain of the world and redeem and regenerate the race of man.

More battleships, more guns, more soldiers. O, the horror of the whole bloody business.

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### Apples and Insomnia.

People ought to know, declares the "Family Doctor," that the very best thing they can do is to eat apples just before retiring for the night. Persons uninitiated in the mysteries of the fruit are liable to throw up their hands in horror at the visions of dyspepsia which such a suggestion may summon up, but no harm can come even to a delicate system by the eating of ripe and juicy apples before going to bed. The apple, proceeds this authority, is excellent brain food, because it has more phosphoric acid in easily digested shape than any other fruits. It excites the action of the liver, promotes sound and healthy sleep, and thoroughly disinfects the mouth. This is not all; the apple prevents indigestion and throat diseases.

### Mother of Martin Luther.

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Luther's mother had originally been a servant at the baths, says Audin, the French author of Luther's history, and had always been known as a virtuous, chaste and God-fearing girl. Martin was the eldest of seven children.

The arms of Luther's father—for the German peasantry had arms as well as the wealthier citizens—were simply a hammer on a granite block. Martin was never, in after life, ashamed of his parents. Gretha, the mother's Christian name, is the familiar form for Margaret, as Hans is for John, and Luther has consecrated



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